THOUGHTS

ON

EDUCATION.

By the late BISHOP BURNET.

Now first printed from an original Manuſcript.

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THE

EDITOR'S PREFACE.

THE late Biſhop Burnet's abilities, as a writer, are ſo univerſally ackowledged, by the beſt judges, that I flatter myſelf, the fugitive little piece, which I here offer to the public, will be received with pleaſure.

Of its authenticity there can be no doubt, ſeeing the manuſcript is entirely and evidently the Biſhop's own hand writing;

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as appears by comparing it with a receipt granted by him for a year's ſtipend, in 1665, when he was miniſter of Saltoun; in the body of which receipt he declares the ſame to be written with his hand: and in verification of this voucher, nothing more need be ſaid, than that it was furniſhed by the Right Honourable the Lord Milton, one of the Senators of the College of Juſtice, keeper of his Majeſty's Signet in Scotland, and the repreſentative of the great Andrew Fletcher Eſq; of Saltoun.

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The original MS. together with this proof of its being the genuine work of Biſhop Burnet, was put into the publiſher's hands, (where any perſon of curioſity may have the ſatisfaction of ſeeing and comparing them) by Sir Alexander Dick of Preſtonfield, Baronet; who found the MS. among the papers of his grand father, Sir John Cuninghame of Caprington, Baronet, a very learned man and eminent Scotch lawyer in the reign of King Charles II.

Of this Sir John Cunninghame, the Biſhop gives an excellent cha-

character, in the hiſtory of his own times, Vol. I. p. 238.* folio,

* The perſon, whom I believed the beſt as to all ſuch things, was one Sir John Cunningham, an eminent lawyer, who had an eſtate in the country, and was the moſt extraordinary man of his profeſſion in that kingdom. He was epiſcopal beyond moſt men in Scotland, who for the far greateſt part thought that forms of government were in their own nature indifferent, and might be either good or bad according to the hands in which they fell; whereas he thought epiſcopacy was of a divine right, ſettled by Chriſt. He was not only very learned in the civil and canon law, and in the philoſophical learning, but was very univerſal in all other learning: he was a great divine and well read in the Fathers, and in eccleſiaſtical hiſtory. He was above all, a man of eminent probity, and

folio, and ſeems to value himſelf on the perſonal friendſhip and intimacy with which he was honoured by him. This circumſtance, added to that of the MS. being found among that gentleman's papers, would naturally lead one to think that it was addreſſed to him; were it not that our author gives him to whom he writes the title of a Lord: whereas it does not appear that Sir John was ever raiſed to the dignity of Lord Advocate, or of a Lord of Seſſion.

and of a ſweet temper, and indeed one of the piouſeſt men of the nation.——

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However, it is plain from the contents, that this Eſſay was written at the deſire, and for the uſe, of ſome very conſiderable perſonage, about the latter end of the year 1668, when the Author, as he tells us, was not quite 25 years of age; having been born, as appears from his life, at Edinburgh, in 1643.

The ſubject of this little treatiſe is, moſt certainly, of a very intereſting nature, not only to parents and ſuch others as are more immediately and directly concerned in the right education of youth, but to the whole com-

community in general: and in both theſe views our Author ſeems to have attentively and honeſtly conſidered it, never loſing ſight of his Pupils, even from the liſping ſtate of infancy, up to that of ripe manhood.

The counſels he gives, and the regulations he propoſes, together with his reaſons for them, ſeem well to deſerve the ſerious and mature conſideration of every parent, guardian, governor, and preceptor of youth: for though every one of theſe will not, probably, think fit to adopt all his ſentiments, in every cir-

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cumſtance; yet thoſe who do not think with him, may perhaps learn from him to think for themſelves.

As to the language, the reader will not expect the Engliſh to be ſo correct, ſo pure, or ſo elegant as that of the Biſhop's later works, when he conſiders that this Eſſay was written near an hundred years ago, in Scotland, and to a friend, without the leaſt ſuſpicion that it would ever be publiſhed. It would indeed have been eaſy to give it a more faſhionable dreſs, by proper corrections of the ſpelling, the ex-

preſſion, and indeed of the grammatical conſtruction, about which the Scotch, not much uſed to write in thoſe days, were but too careleſs: but the editor, thinking it would be more ſatisfactory to the curious, to ſee how ſuch an author as Biſhop Burnet wrote ſo long ago as 1668, hath here faithfully and literally copied the original manuſcript. In ſhort, he conceived that he could not act otherwiſe, without taking an unjuſtifiable liberty with his author, and with the publick.

THOUGHTS

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THOUGHTS ON EDUCATION.

THERE is nothing the law of nature doth more oblige men to, than carefully to educate and cultivate their children, this being the trueſt expreſſion of a father's love. And therefore the philoſopher Crates often ſaid that he would goe to the moſt remarkable place of the city and call aloud, O Fathers, what doe you? ſo carefully to gather fortunes to your children, and ſo little to conſider what they are, to whom you leave them. And upon good ground did the wiſe Theban,

being aſked in the ſchool at Athens, what were the cauſes of the ruine of a ſtate, reckon one of the chiefe, to be the neglect of the education of the youth. For ſince there is in man a natural byas and propenſity to corruption, it is not to be doubted, but ill diſciplined children will prove, for moſt part, diſſolute and profligate men. The obliquity of trees is eaſily corrected, if obſerved while they are young and ſmall; but after many years growth, neither by force nor induſtry, can that which is crooked be made ſtraight; and of this Lycurgus convinced the Spartans, by the whelps both procreated and whelped at once, but by the diverſity of their breeding, the one was excellent for hunting, and the other fit for nothing but to lick diſhes, and lay by a fire. Of ſuch importance did the Romans judge the education of their youth, that there

there was one incharged with the inſpection of it; and this office was judged a high truſt and a great honour, and was a ſtep to the cenſorial, if not to the conſular dignity.

But beſides the bonds of nature and of ſociety, we chriſtians are under a cloſer tye, ſince to fathers the care of children is ſo often injoined in holy Scriptures; as likewiſe fathers become ſponſors for their children in baptiſme; and therefore, by that ſuretyſhip, are engaged to the utmoſt care and diligence in ſeeing to their chriſtian, virtuous, and rational education.

But all this, I know, is needleſs to your lordſhip, whoſe chiefe care and ſolicitude about your children is, that they be good chriſtians and wiſe countrymen, and in whom I have obſerved no more

paſſionate deſire of any thing than of diſcreet governours, and wholeſome rules for improving and poliſhing the minds of your children: and as this generous care is indeed ſingular in you, ſo your humility is to be reckoned among thoſe virtues which ſhine with the brighteſt luſtre, appearing in this, that notwithſtanding of your own great reach in all things, you are yet ſo diſtruſtful of your own meaſures in ſuch an important affair, as to aſk my poor thoughts about it.

My Lord, my pride were as baſe as your virtue is noble, if I judged myſelf capable of adviſing, much leſſe directing you herein: yet ſo cloſely is my ſoul linked to all your concerns, by the ſtraiteſt bond of a cloſe and entire friendſhip, and ſo ardently do I deſire the welfare of your family and hopeful chil-

children, that I ſhall give you a full and copious account of my thoughts on this matter, which though they be no other way uſeful to you, yet ſhall at leaſt tell you how often and ſeriouſly I think on you and yours, even when I ſee you not, and how I value not my time nor pains, when any thing that may be the ſubject of advantage, pleaſure, or divertiſement to you call for them. I ſhould alſo preface of my own unfitneſs for this taſk from my few yeares, and the ſmall experience I have had in this affair; but I ſhall frankly, and without further formality, give you my beſt and maturceſt thoughts; wherein if I come ſhort of your expectation, it is becauſe your opinion of me exceeds my merit. I therefore ſubject all to your cenſure, deſiring that you will forgive the unpoliſhed rudeneſs of ſtyle in me, who by a long and dayly converſe

with Clownes am become more than halfe a Bour myſelfe.

The firſt ſtep of our Thoughts, in reference to children, ſhould be a wiſe and diſcreet choice of her who ſhall be their mother; for as graffes bear fruit of the kind of the ſtock whence they are cropt, ſo often doe children receive deep and laſting impreſſions of their mother's temper; and for this cauſe did the Lacedemonians threaten their King, when he was about to marry a dwarfe, alledging that ſhe would bring forth not Kings but Kinglings. And alſo parents ſhould avoid all waſting intemperance, and exceſſe; for ſince the minds of children are moulded into the temper of that caſe and body wherein they are thruſt, and the healthfulneſs and ſtrength of their bodies is ſuitable to the ſource and fountain whence they ſprung,

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it clearly appears that perſons waſted by drunkenneſs or venery muſt procreate unhealthful, crazy, and often mean-ſpirited children; though there being ſo many things joyning in this compound of a man, none of theſe probabilities muſt paſſe for aſſertions or concluſions.

A child being born, the firſt care is its nurſing; and indeed it is an affectionate and Chriſtian piece of the mother's care, recommended by the holy women in Scripture, and the more virtuous in all ages, to nurſe her own children, if her nouriſhment be abundant and good, and if her health and ſtrength will permit; and to decline it upon any other account bewraies either immodeſty, or, a lazy inexcuſable ſoftneſs. That the child ſucks in with the milk many ſpirits, and by conſequence much of the nurſe's

temper, is apparent. She ſhould be therefore well choſen, and particularly ſhe ſhould be free of thoſe vices that infect the body; ſuch as uncleanneſs, boldneſs, or love of drink.

All a child can be then taught is cleanlineſs; upon which what a value the ancients ſet, appears from that a philoſopher, among the moral precepts he gives a child, reckons this, to keep his hands always clean; and beſides the ſuitableneſs the purity of the mind hath to the cleanlineſs of the body, a habitual love of cleanneſs may prove a good curb to preſerve children from many naſty tricks.

The next choice ſhould be of the women that ſhall keep them after they are weaned, that they be diſcreet and modeſt; for many baſe ſluts learne children very

very early obſcene talk and impure actions.

How ſoon as a child can diſtinctly pronounce every word, and underſtands all that is ſpoken, he ſhould be taught to read, which is uſually when they are four years old or five. Then ſhould ſome of the ſeeds of religion be dropt into them, that there is a God, a Heaven, and Hell ſhould be often told them, but chiefly the laſt, which they can beſt underſtand: only the terrifying them with frightful ſtories or viſars is a mighty errour; for beſide the preſent prejudice it may occaſion by their ſudden ſtartling and diſcompoſure, it may nouriſh and breed in them a bogling humour, which may ſtick to them and trouble them at a riper age.

They ſhould be alſo taught ſome very ſhort forms of Prayers, the Lord's Prayer,

Prayer, the Doxology, or the like, and be made ſay them, not in their beds, but on their knees, morning and evening; ſo that there may grow in them with their years a reverence to God.

For their manners, ſo green an age is capable of few precepts, habitual lying ſhould be well guarded againſt; for this baſe cuſtom being once acquired in youth will not eaſily be driven away. The chief occaſions of it in them are fear and malice. Severe parents or maſters, by their rigorous puniſhing the faults of little ones, teach them this ſlaviſh and hateful ſin. The beſt ward againſt this hazard is to promiſe a child a ready pardon for the greateſt fault if they candidly confeſs it: and indeed to teach an habitual ingenuity may well deſerve a conniyance at great eſcapes. A humour alſo of telling ill

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of thoſe whom they emulate doth alſo feed this cuſtom of lying; which is the more to be guarded againſt, becauſe it is coupled to another evil almoſt as bad, detraction and envy. This fault will alſo be beſt corrected by a conſtant pardoning the child accuſed, and a tranſlating the puniſhment due to the fault upon the tatler.

Swearing, Obſcenity, and terms of Scolding are alſo to be looked to in Children; but a diſcreet choice in their ſervants and play-fellows is the ſureſt preſervative againſt theſe vices.

As for their Reading we have two errours in our common courſe: the one is to begin them with a ſcurvy black letter, and with a Catechiſm full of long and harſh words, unintelligible

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to children. Now ſince it is an univerſal rule to begin with what is eaſieſt, this way is not to be uſed. A book of a white and fair letter ſhould be firſt put in their hands: as alſo they ſhould begin with the Pſalms, where the frequent repetition of the ſame words together with the plainneſs of the ſtyle, will make their labour eaſier. In their reading, they ſhould be taught to pronounce fully and plainly, without peeping, tone, or chirping; and therefore I like not their reading firſt the Pſalms in metre, where the cadence of the line learnes them a tone; but the chief care in reading ſhould be to ſee that they ſyllable well, and be exact to do it without book. The officious haſte of ſome maſters, to drive children faſt through books loſeth them in this.

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As their memory and capacity groweth, they ſhould be made to get ſhort and ſelect ſentences of Scripture by heart, for if a child at ſix or ſeven years be made every day to remember one verſe, and to repeat them always on the Saturday or Lords Day, he ſhall know much Scripture, ere he arrive at a ripe age. And this Rule deſerves the rather to be followed, becauſe the impreſſions that are made in that age are well rooted and long-lived.

As for puniſhing children on this ſide of ſeven or eight years old it muſt be managed with diſcretion. All the humours, follies, wildneſs, and indiſcretions of children, except thoſe I have above marked, ſhould be paſſed over in laughter: for to expect or force other things from children is to contradict nature, which made children children and not men. Remiſ-

Remiſneſs in ſtudy ſhould alſo be little conſidered: two hours a day till they be ſix, and three or four till they be ſeven or eight is penance enough for young children.

If a child need ſtrokes, it muſt bewray either much weakneſs in his father or maſter, or a great frowardneſs in the child. Praiſe and kindneſs are the beſt encouragements of children, and to reward their diligence and good manners with pretty knacks, gilded books, ſuch ornaments to their clothes as their rank and purſe will allow, pieces of money, and gratifications of the palate, will more ſweetly engage a child, than any croſsgrained carriage. The puniſhments alſo of moſt faults, ſhould be a with-holding theſe rewards; and if there be another whom the child emulates, to confer them on him. If this prevail

vail not, frowning will not, and ſhould never be uſed, but in the very act of correction: for frequent chiding either makes it to be wholly ſlighted, or alienates the heart of the child from his parent or maſter. And indeed the philoſopher's ſtone, and maſter-piece of education, is ſo to ply a child as to gain his heart, and retain his affection. The faults we intend not to puniſh, we ſhould not notice, for it is much better a child judge that he miſſeth the rod, through his maſter's ignorance or not obſervance, than that his faults are connived at, and he ſuffered to behave as he pleaſeth; which apprehenſion may be the ſource of much evil. Otherways of puniſhing are ſcorning children, and publick ſhaming them out of their follies; which courſe may be practiſed with good ſucceſs, till a child be ten or twelve years of age; but after that it

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is no more to be practiſed. Children ſhould be ſeldom threatened but ſeldomer beaten, yet when need doth require it, it ſhould be done to ſome purpoſe; and the more unfrequent and ſevere it be, it ſhall breed more terrour in the child; for cuſtomary or ſlight corrections make them little dreaded.

But the greateſt difficulty in breeding young ones, is whether to do it by publick maſters in ſchool, or by private ones at home. The advantages of ſchools are great; for ſince emulation is that which preſſeth children moſt effectually to their ſtudies in ſchools, they have many provocations that way; as alſo company makes all go moſt vigorouſly about their work; and beſides in a ſchool there are many pretty recreations, which exhilarates children; and therefore undoubtedly a ſchool if

well managed, is a ſpeedier and more ſucceſsful courſe; but for all this, I ſhould be ſlow to adviſe one, whoſe purſe can anſwer to a private education, to adventure on a ſchool; for I judge the morals of a child to be that which deſerves the chieffe care, and the great diſſoluteneſs that muſt needs be in a rabble of baſe ill-bred boys, doth much ſcare me from ſchool education. As alſo I do not conclude it a good and ſafe courſe to ripen children too faſt: for ſince diſcretion doth not ripen, but with years, to fill a child's ſails with too much wind of knowledge, before he can have the ballaſt of ſettled wiſdom, ſeems an errour in breeding; as alſo by reaſon of the ſmall encouragement and contempt ſchoolmaſters lye under, few of ſpirits ply that art except it be for a livelihood till they be fit for mounting higher, and ſo are more buſied in minding the courſe

of life they intend to follow, than their preſent employment; and they for the moſt part neglect children: and as for the ordering their morals, which I account the chieffe part of education, they ſcarce once mind it, or if there be ſome few more expert in that employment, their ſchools are much flocked to, ſo that the greateſt part are much neglected, and the moſt conſiderable are leſs looked too by pne who hath perhaps a hundred others to divide his care amongſt, than by one whoſe only and entire work it is to ſee to him.

But as for emulation, I confeſs, without it, I ſhall expect but ſmall, and ſlow progreſs from all children, if they be not ſingularly rare: it will be therefore a good courſe to have another learning with the child, not a ſervant, leſt he diſdain to enter the liſts with him; not one too far beyond

yond him in years and ſtanding, leſt he be diſcouraged; yet one who by all likelyhood may outrun him.

As for the place of education, it ſeems fitteſt for perſons of quality to breed their children out of their own houſes, if their health be any way good and regular; and that becauſe oft the fondneſs of parents, eſpecially the mothers, is the loſs of children; as alſo in a great family among many ſervants, eſpecially grooms and footmen, there are many debordings and occaſions of corrupting youth; and theſe alſo by their vain flatteries ſpoil children. Great confluence of company will alſo occaſion many neceſſary avocations to a boy; and too great a table may make a child too much a ſlave to his belly and taſte. A private houſe, therefore, of ſome diſcreet friend, will be perhaps the beſt place for a

child's education. Thus the Carthaginians put all children of quality, after they were three years old, into the temples among the Prieſts, where they lived till they were twelve.

For a child's exerciſes, he ſhould be allowed all that he hath a mind to, if they be not too exceſſive waſters of his body, and devourers of his time, and a child, from whom parents would expect much comfort, ſhould not be bred too ſoftly, deliciouſly, or arrogantly; for this debauches them into ſordid luxury and effeminacy. They ſhould be therefore taught to eat any thing, and not to expect that every thing be done to them by ſervants; but learn to put on and off their clothes, and other things belonging to themſelves; that ſo, however their fortune alter, they be early taught to bear a lower

lower condition. Only fine clothes, and variety of them, is an encouragement I would not have denied to children; eſpecially to ſuch as ſee others of their own rank in good order. And ſo far have I adventured to ſay of children, while their childhood laſts; that is, till they be ſeven or eight years old; though many of the advices I have ſuggeſted may be of uſe to a riper age.

Having thus diſmiſſed our child, I come next to examine how his boyiſh youth-hood ſhould be managed; that is, till he be fourteen years old, which is the next period of life. And the firſt thing here to be thought on, is the choice of a Governour and Preceptour. For if one's fortune can anſwer this double charge, I would wiſh theſe offices were in ſundry hands: for as there

be few furniſhed with ſo much diſcretion as is requiſite in a governour fit or able to teach, or of a temper to ſtoop to ſo mean an employment, ſo there be few able preceptours who are in any degree qualified for the government of youth; they being for moſt part pedantick, imperious, and trifling people; and further, the authority a governour ſhould preſerve, can hardly be kept up in the perſon of a preceptor, who by the many quarrellings he muſt have with the boy, and by the many unpleaſant taſks he muſt put him to, cannot have ſo deep a ſhare in his affection, as a governour ought to have. If the father be a man of wiſdome and virtue, and have leiſure and opportunity to ſtay much at home, he will prove the beſt governour himſelf; but when this is denied him, great diligence and care muſt be had, to make a good

choice.

choice. Marc Aurele, that he might find good governours for his ſon, called for all the eminenteſt in the liberall ſciences throw the world, out of which number, after he had uſed himſelf all imaginable exactneſs in trying them, he made choice of fourteen, two for every liberal art; and that he might the better obſerve their carriage and behaviour, he kept them always nigh himſelf; and undoubtedly the whole education of the child depends on the fitneſs of this choice. What a deplorable errour is it to intruſt youths preſently come from college, who cannot govern themſelves, and pedants, with the breeding of noblemen, whoſe arrogance, ignorance, indiſcretion, rudeneſs, and miſbehaviour doe ruine youth.

The two great cauſes of the penury of governours, are theſe; firſt the con-

tempt that this employment is expoſed to, they being held and treated as ſervants, which makes gentlemen or men of parts diſdain it. Otherwiſe did Aurele the Emperor, who made his ſon's governours eat at his own table; and Theodoſius who once found his ſon's governour, Arſenius, ſtanding bare while he was ſitting, and ordered that in all time thereafter, his ſons ſhould ſtand uncovered by him, and he ſit covered. And as a more reſpectful way of treating governours would allure many to the employment, ſo it ſhould conduce much to preſerve in the youths reſpect towards their governour. In Athens wee read that the nobleſt and beſt of that ſtate were educators of youth; ſuch as Socrates, Plato, Epicurus, and Ariſtotle. The like was alſo at Rome.

Another reaſon of the penury of governours, is the unworthy niggardneſs of parents, who grudge to give a conſiderable reward, whereby they may be well maintained and encouraged. It is a frugality, the wiſdom whereof I cannot comprehend, to meſnage a youth's fortune, at the loſs of his education. What an inexcuſable folly is it, to ſee parents beſtow largely for a horſe to their ſon, and for grooms to dreſs him, and for trimming of his clothes and linnens, and yet ſtand upon a good ſalary for a diſcreet governour. Ariſtippus having counſelled a father to ſee for a good tutor to his ſon, he was asked what would that amount too; he anſwered a hundred crowns; the covetous wretch replied, that ſuch a ſum might buy him a ſlave; Well, ſaid Ariſtippus, beſtow your money ſo,

and

and you ſhall have two ſlaves, the one your ill-bred ſon, and the other he whom you buy for your money. A large and conſiderable ſalary therefore, whereby one may live as a gentleman, if it procure a good governour, is the beſt meſnaged money the boy can have.

All hiſtories tell us, beſide the evidence reaſon gives for the thing, what advantages youths have reaped from wiſe educators, and the beſt and greateſt Princes have been thoſe whom philoſophers bred. Darius was bred by Lichan the philoſopher; Artaxerxes by Menandre; Alexander by Ariſtotle; Xeniad king of Corinth by Chilon; Epaminondas by Lyſis; Pyrrhus by Artemius; Trajan by Plutarque; and many more.

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The meaſures whereby governours ſould be choſen are theſe; firſt, he ſould be one that ſincerely fears God: for, ſince that is the chief deſign of man, it ſould be firſt looked to; yet ſuperſtition in religion ſould be none of the qualifications I would deſire in one, but one of generous, ſublime, and rational maxims, ſould be chieffly ſought for. Branches of theſe are virtue, candor, contempt of the world, humility, and meekneſs; for one that hath crooked notions or bad practiſes in any of theſe, muſt make a bad governour.

Wiſedome and diſcretion is to be ſought in the next place, without which even a good man will prove a bad governour, if he have not the wiſe arts of gaining the youth's love, of tyming reprooffs, of inſinuating precepts, and of moderating his corrections.

A ſerene good nature is alſo a very neceſſary qualification for a governour; that by his moroſenes he may not deterre the youth from his company, but by his ſweet behaviour may make him delight in his converſation: yet with this there muſt be joyned gravity, otherwiſe he ſhall quickly loſe his authority; and indeed it is a rare compound to find a juſt mixture of douceur and gravity. For the want of this did Marc Aurele turn off fyve of his ſon's governours; becauſe at table upon the occaſion of ſome buffonery they laughed ſo intemperately, that they ſtamped, clapped their hands and friſked with their bodies.

And in the laſt place, I would chuſe one of various learning. I place this laſt, for indeed I judge learning the meaneſt piece of education, and were

it not that ſtudy preſerves youths from idleneſs and worſe exerciſes, I ſould not very earneſtly recommend it to the breeding of all youth: for indeed the right framing of their minds, and forming their manners, is moſt to be thought upon: as alſo, ſince I would have languages taught by a diſtinct preceptor, I ſould not much ſtand on it whither the governour were exact in them or not: but I would not have him one who hath made one ſcience his whole ſtudy; for often confined ſtudents have ſtraitned and narrow thoughts; as alſo one of various literature may give the youth hints of all things, whereby as he ſhall teach him many things, ſo the variety of the matters he can diſcourſe of to the boy, will make his converſation more agreeable and pleaſant; whereas if he alwaies harp upon one ſtring, that will breed

breed a nauſea; but chiefly by giving him ane inſight into many things he ſhall beſt diſcover where his ſtrength lyeth, and to what ſtudy his inclinations lead him.

Having got a governour as nigh this as can be had at any rate, he muſt be engaged to love the child and family where he is: for love and friendſhip are moſt forcible motives and attractives, which prevail more with ingenuous ſpirits then all ſallerys. Having him thus engaged by true friendſhip, as you ſhall be aſſured of his utmoſt diligence, ſo you ſhall be ſecure from fears of having him pulled from you by the offer of a greater or better condition; ſince friendſhip in a vertuous mind downweighs all other conſiderations; and a change in a governour is among

among the greateſt prejudices a boy can ſuſtain.

Being thus well ſerved in a governour, I ſhould not be very anxious about a preceptor; being ſatisfied with any that hath ability and dexterity for teaching theſe things for which I ſeek him; though I could be heartily glad to get one well qualified as to other things, that in caſe of the governour his ſickneſs or neceſſary abſence, he might in ſome tolerable degree fill his place.

And ſo farre of the choice of a governour, on which I have enlarged and inſiſted perhaps to tediouſnes: but I hold it to be the moſt important matter in this whole work, which being well done, the whole deſigne is as good as gained.

But

But next I ſhall conſider how our boy ſould be trained up. In the firſt place, the main care ſould be to infuſe in him early, a great ſenſe of the Deity, together with a holy reverence to Scripture, joined with a high eſteeme of vertuous perſones and actions, and as great a contempt of vicious ones. Theſe ſould be ever and anon repeated and inculcated in children; and as their ſpirits maturate and ripen, ſo ſould the truths of Chriſtianity be further explained to them. And that they may be the more capable to receive theſe, a governour ſould ſtudy to illuſtrate them, by obvious and plain metaphors, whereby as they ſhall be the more diſtinctly tranſmitted into the youth's underſtanding, ſo they ſhall be received with affection, and retained tenaciouſly: and this way is the more to be practiſed becauſe youth is not capable

pable of ſtrong reaſon; and this method did our Saviour practiſe to his young diſciples; and Pythagoras, and all the ancients, taught their profoundeſt theories and maximes thus. As for vertuous practices, he muſt be made ſtill to read Scripture, and ſtudy to retain much of it, if his memory be good; he muſt be taught to pray devoutly, and uſed to it thrice a-day, good and ſhort forms being given him for that purpoſe. A reverence for the Sabbath ſould alſo be begotten in him, as alſo gravity in all the acts of Chriſtian worſhip, and hearing ſermons. All theſe his governbut ſould oblige him to by ſerious and reiterated remonſtrances; but chiefly by his own unaffected example.

He ſould alſo earneſtly inſinuate to him a love of ingenuity, and by his

practice or diſcourſes diſcover nothing that ſavours of doublenes: he ſould therefore baget in him ane abomination at lying. Trajan the emperor, after a long warre with Ceball king of the Daces, who had often falſly prevaricated, took him and ſubdued his kingdome, and after his death was educating his ſon, with ane intention, according to the Roman cuſtome, to reſtore him his father's kingdome, making him his tributary and vaſſal; but ſeeing him once break into a garden, at night he aſked where he had been all afternoon; the boy anſwered, in ſchool; with which diſingenuity the emperor was ſo offended, that all the interceſſion of the Daces, and many Romans, could never induce him to make good what he had intended for him; ſaying alwaies, that he who begunne ſo early to

to prevaricate, could never deſerve a crown. And indeed diſingenuity is the peſt to youths.

He muſt alſo wean him by degrees from paſſion, malice, and pettiſh conceits: and certainly the ſureſt way to root out theſe humours, is to ſee that they be not irritated by any provocations, as much as is poſſible; for theſe are bellows and nouriſhers of theſe vices, which without ſuch irritaments will die through deſuetude. To contend againſt a paſſionate temper, may well heighten it, but ſhall never extirpate it: to reprove one for theſe faults, while he is in the paſſion, is loſt labour; but when the humour is over and compoſed, then will it be fitt that he with all gentle calmnes ſhow him the folly of theſe humours.

He muſt ſtudy to wean him inſenſibly from the love of his palate, and from ſoftnes; but this muſt be done ſlowly. Only boldnes, arrogance, vainglory, opiniaſtrity, and talking, muſt not be much repreſſed, unleſſe they ſwell to ane extravagant height before one be twelve or fourteen yeares of age; for theſe humours are the chieffe incitements that drive boyes to ſtudy; neither are they capable of the contrary impreſſions; yet it will be neceſſary often to diſcourſe to the boy of the excellence of the vertues oppoſite to theſe; and to teach a boy reaſon in all his actions, and to doe nothing wilfully, a maſter ſould injoyn him nothing but that for which he ſhews him good reaſon.

But the vertue which muſt be moſt carefully infuſed in youths, is good

nature

nature and gentlenes; for a boy who is once brought to this point, is capable of all admonitions, and ſuſceptive of every impreſſion.

Now all theſe vertues ſould be taught not by mere precept, but by rational diſcourſe; ſhewing the excellence, ſweetneſs, and advantage of them; and this will be beſt inſinuated by examples brought either from hiſtory or experience.

It may ſeem that theſe advices are more proper for the age of a youth than a boy; but any that would rear up a noble ſuperſtructure in the minds of youth, muſt lay the foundation betimes. A frequent and dayly diſcourſing of theſe ſubjects will at long-runne prove notably uſeful; for alwaies ſome what will ſtick,

As for his letters, the first thing the Grecians and Romans thought on, was to teach their boyes the elegancies of their own tongue; for which end every city was full of the schooles of rhetoricians: and perhaps the neglect of teaching boyes the purity and propriety of their mother-tongue, hath occasioned the great rudeness criticks judge our westerne languages to be guilty of; oratory in them having never been made a study before Cardinal Richelieu his erecting that colledge at Paris.

But I confesse I doe not so much approve this way of education so early: for to teach rhetorick or logick (all the difference betwixt these being that the one is reason in a court dresse, the other in a military garb) before one have arrived at a solide understanding of things, is a reversing the right order,

which

which requires that wee know things, before wee think of ordering them. Therefore I judge the teaching of forraine languages to be the fitteſt work for a boy; the Latine or French are theſe in which all learning is now to be found, and ſo one of theſe muſt be exactly known and underſtood. But becauſe Latine, as it is the ancienter and more univerſall, ſo by a long politure hath in it I know not what handſomenes peculiar to itſelfe; as alſo by its long reigne in the world hath been and is to this day the language of learned men. I therefore conceive it neceſſary to preſſe a boy in earneſt to the acquiring, and exact underſtanding, and facility in this tongue; but withall I muſt adde, that I would not ſo countercarre with a boy, but if I diſcovered either a great defect in his memory, or ane unconquerable averſion in him, ſo that no art could ſub-

due it, I would not for that judge him loſt, nor drive him ſo to it as to alienate his mind quite from ſtudy; ſince he may be a knowing man without a word of it.

And ſo I equally blame the French, who begin univerſally to neglect the Latine, and our countrymen, who inſiſt too much upon it, and give over the education of a boy for loſt, if he goe not through with his grammaire.

Next I muſt tell you that the whole manner of teaching Latine in Scotland diſpleaſeth me: and certainly there muſt be ſome grand errour in teaching it, when dull boyes after manny yeeres uſeleſſe ſtudy therein, goe to France or Holland, and in ſix or eight moneths acquire a perfection in theſe tongues: and

and why might they not learn Latine as ſoon?

And firſt, our grammaire, how good ſoever, or full, it be in itſelf, is certainly the unfitteſt to teach by that can be imagined; for it is ſo tedious, ſo crabbed, and unpleaſant, that it ſerves rather to ſcarre than to invite boyes. There is no need for learning anomalys, or all particular rules, by grammaire; for theſe are beſt taught by practiſe; and to force boyes to get ſo many barbarous rules by heart, is to torture rather than to teach them. The rudiments, Lillie's accidence, or Voſſius his grammaire, are the beſt; and as to what is wanting in theſe, it muſt be ſupplied by practiſe. The other way of teaching parcells of manny authors I as little approve; though it be true that

variety

variety breeds delectation: yet that deſultory way of ſtudy loſeth them as to a ſtyle. I ſould therefore chooſe one or two of the beſt authors, ſuch as Cæſar and Terence, and oblige the boy to read theſe over and over again; by which means he ſould learne much better how to forme his ſtile. As for poets, Virgile alone is worth all for purity and noblenes of ſtile; though for his fancy he deſerve not the name of a poet, but of a eloquent verſifier. Theſe therefore I would have children learne exactly. I ſould alſo adviſe boyes to be made read Caſtellio his Bible; where the knowledge of the matter will facilitate the underſtanding the language. That tranſlation I recommend for the elegant purity of the ſtile; though it be none of the Bibles I moſt value or approve of.

Another

Another errour in our ſchooles is, the making boyes ſpeak Latine one with another. I know to manny this will ſeem a great paradoxe; ſince exerciſe is the propereſt meanne for acquiring languages: but this holds only where we ſpeake to thoſe who underſtand better than ourſelves, and can correct us when we ſay amiſſe. But to boyes to talk one to another, may well learne them a readines of ſpeaking, and a command of words, but will aſſuredly prove the occaſion of ruining them as to all ornacy or purity in diction: for if one in the acquiring any language get at firſt any wrong ſett, it will prove a greater labour to wear out that, than the teaching the whole language; and ſuch confabulations among boyes at play, where their maſter is not by to correct their errours, will teach them a baſe and raſcally ſtile.

The

The unfrequency of the exerciſing boyes in verſions and tranſlations, is alſo a great error: for this will be found a better mean to inure them to Latine than either grammaires, leſſons, or confabulations.

The way therefore I judge propereſt for teaching Latine, is after a boy hath once well underſtood the few principles of the language out of a ſhort grammaire, he ſould be preſently begun to ſome ſelect author, where in teaching the maſter ſould not only expound the book, but make him apprehend the propriety of the words and the elegancy of phraſe; and with this he ſould begin him quickly to tranſlate out of Engliſh into Latine, which that the boy may the better underſtand, he ſould, before the boy, tranſlate himſelfe the parcell he preſcribes for his taſk, ſhewing

ing why he makes choice of every word and phraſe, and then take away what he hath done, leaving the boy to his own induſtry. As alſo, in examining the tranſlation, he ſould not be content with bare well conſtructed Latine, but ſhew him how every word or phraſe ſould have been better choſen or placed. And though at firſt, this work goe on ſlowly, yet a few moneths exact practiſe this way, will I doubt not be more profitable than the whole year in the ordinary method.

But that which I chiefly rely on, as to the learning this language, is to diſcourſe much with the boy in Latine, and to make him talk alwaies to his maſter or governour in that tongue; and by this exerciſe he ſhall moſt compendiouſly learne the ſpeaking a good ſtile; and ſhewing oft in diſcourſe, what

what are the flowers of the Latine, and alſo gently correcting the boy when he ſpeaks amiſſe.

Now the reaſon why this excellent method is ſo little uſed, is becauſe few maſters have that ready abundance of Latine as to diſcourſe promptly in it without ſtudy; but this to one who well underſtands the Latine will be ſoon arrived at, if he but uſe himſelfe often to compoſe, diſcourſe, and meditate in Latine. And how troubleſome ſoever this may ſeem, yet he who takes the breeding of a youth to taſk, ſould make it his calling, and ſo judge himſelf bound in conſcience to ſpare no pains that may fitt him for an exact diſchange of his duty.

Neither will the labour prove ſo great as may at firſt appear: for a few weeks

weeks diligent ſtudy will overcome it; after which one ſhall acquire that which deſerved his pains, even though the ſenſe of duty had not exacted it, to witt, a readineſs in expreſſing himſelf in the beſt of languages.

It is next to be conſidered what are theſe ſubjects he ſould entertain his pupill with: they ſould be therefore chieffly vertuous documents: but becauſe a boy cannot be much taken with long lectures of morality, hiſtory ſould be the frequenteſt ſubject of his longeſt diſcourſes, and by this meannes as the boy ſhall be often releaſed from the drudging pennance of learning a language, which chequer work in his ſtudy cannot but much pleaſe him, for he ſhall alſo learne things, both plain, ſuitable to his capacities, and uſefull. As likewiſe, ſince all boyes naturally

love

love talking about hiſtories, he ſhall be hereby much enamoured of his maſter's company, and made to preferre it to many of his idle games.

Now for ane apparatus to hiſtory, geography muſt be firſt diſcourſed of, and well illuminated maps muſt be got, which as they will delight the boy, ſo will they help much to infix places in his memory.

In diſcourſing of geography and hiſtory, the method of painters is to be followed, who firſt draw the ruder draughts, and mark the proportions; afterwards filling them up with their true colours. In geography therefore all to be told at firſt going over, is the names and diviſions of the ſeveral ſtates and kingdoms in the world: but when he goes to give the hiſtory of any nation,

tion, its government, chieffe rivers, provinces, and towns, muſt be remembered, not all at once, but as occaſion offers in narrating the hiſtory. For the account of the ſtate of the world, the boy ſould be made firſt exactly to know the ſeveral æraes of tyme, with the chieffe periods and fates of ſtates; for without this, did one know never ſo manny tranſactions, he deſerves only the name of a tale-teller, but not of a hiſtorian. After this the boy ſould be acquainted with the more particular accounts, eſpecially of the European ſtates, and any pretty particular actions ſould be alſo told him: he ſould be alſo acquainted with the ſtate, progreſſion, and retrogradation of learning, and with the lives and works of learned men; but chieffly with the ſtate of the church, and theſe diſcourſes ſould be often interlarded with morall ob-

ſervations: but never ſould either boy or youth hear a word of policy; for this of all things makes them become moſt arrogant and vain. And woe to that land where the young nobility begin to think of policy, and mending the ſtate: for their arrogant ſelfe conceit, together with their hardy forwardnes and violence, will not fail to ſubvert and ruine it, and to this among other reaſons I do not ſtick to impute moſt of our late diſorders. Now a boy being thus diſcourſed to, he ſhall profite admirably both in Latine and hiſtory, and may be made a good hiſtorian ere he read one writer. And ſince hiſtory is ſo eaſily underſtood, it muſt be a very proper exerciſe for the raw and unripened capacities of a boy. Only a governour muſt not think much though he be put often to repeat the ſame things: yet for the boies memo-

ry,

ry, it were not amiſſe to make him write downe the more conſiderable periods and revolutions of kingdomes; but theſe notes would be ſhort and comprehenſive, that the boy may not be put to the doleful toil of much writing.

The corrections of a boy are now to be thought upon. A publike puniſhment, or affront, ſould never be haſarded upon after a boy is ten yeares of age; for this doth too much ſink him, if he be of an ingenuous ſpirit, and too much exaſperate him if he be not ſo. Kyndnes and love will alwaies prove the beſt charmes: even great faults, if the boy confeſſe them, and promiſe amendment, ſould be pardoned; unleſs they be cuſtomary. Faults ſould be reproved kyndly, without paſſion, if the boy be not froward; neither

ſould a maſter correct while he is angry ; for as his paſſion may make him exceed, ſo it will drive him to a carrige, whereby the boy ſhall judge him paſſionate, and that he is hated by him, whereby all his kyndnes for him ſhall be loſt. And therefore Plato commanded his nephew never to whip his boy when he found himſelfe any way warmed againſt him : and if a child have any kyndnes or good nature, the ſharpeſt puniſhment will be to carry coldly to him, without any ſhew of kyndnes ; and this, if continued in for a while, will ſooner gall him than any thing ; for ſcourges, if he be of a good cheerfull temper, are quickly forgotten, and if he be otherwiſe, are too much reſented. But this cold carriage muſt not laſt too long, leaſt the boy be driven to deſpaire of recovering his former room in his governour's affection,

tion, and ſo alienate his heart from him.

For recreations, way ſould be given to the boy his own choice and inclinations; only his governour muſt be by degrees, and in all wiſedome, weaning him from childiſh and triffling ones: and the beſt courſe for that, is by ſubſtituting better and pleaſanter ones in their place. Two good rules for this are, firſt, as was above marked, to converſe ſo pleaſantly and kyndly with him, as that he may account his company his ſweeteſt divertiſement; the other is, to conſider what are the pleaſures he is moſt taken with, and to procure him a refined and poliſhed uſe of theſe. If he delight in a garden, and gathering flowers, then let a corner of the garden be made up for him, where he ſhall have all flowers and

plants, or a little nurſery; and thus may he begin to underſtand the nature and the waies of educating and cultivating plants. If he love muſick, then let him be bred with both ſinging, playing upon inſtruments, and dancing. If he love limning, painting, or ingraving, or any other kynde of mechaniſme, let maſters and tools be provided for perfecting him in it. If he love tales, provide him with theſe collections of them that are to be had. And thus by finding out what recreation pleaſeth him, things may be ſo adjouſted that even his idleſt houres ſhall not entirely goe to waſte, but may be ſpent in learning and practiſing what may be matter of uſe and divertiſement in a riper age.

Theſe debauching houſe-games boies ſou'd not learn; for as they are profuſe waſters

waſters of tyme and money, ſo in boies eſpecially they give too great and frequent irritations to paſſion and wrath, and they neither exerciſe body nor ſpirit. As for other recreations, a boy ſould gett large portions of his tyme to beſtow on them; often the whole afternoon, except ane hour before ſupper, may be well allowed them, and yet tyme enough remaine for ſtudy.

The Latine being thus well underſtood, and eaſily ſpoken, the next taſk ſould be Greek; which were it not that the New Teſtament is in that language, I ſould not very earneſtly preſſe, ſince for Noblemen it is no otherwiſe uſeful; all Greek books being exactly well tranſlated in this late critical age. But ſince the treaſure of our faith is in Greek, it ſould be preſſed upon all, not to be

willing to owe our knowledge of that to ſecond-hand.

Some account the beſt method to be the teaching both Greek and Latine together: but to this I cannot aſſent; for unleſſe the boy have a ſtrong and regular memory, this counter-charged taſk will overburden and confuſe him; neither is the ſtudy of languages ſo pleaſant a work, that one ſould goe out of one rack into another: and therefore all the hours you will ſpare from the Latine ſould be beſtowed on a pleaſanter ſtudy, ſuch as geography, *&c.* When the boy is at Greek, the ſame rules are to be obſerved that were preſcribed in the advice for the Latine; only the ability to diſcourſe in Greek is not to be expected, nor ſuch ane underſtanding of elegancy as is requiſite for making tranſlations; it being enough for gentlemen

tlemen if they can well render Greek into Latine, though they cannot put Latine in Greek. Yet one muſt not be looſed from this ſtudy till he be able readily to expound any place of the New Teſtament, upon the opening of the book; but meanne while the boy muſt continue in the practiſe of Latine, reading through all the Roman hiſtorians, and the beſt written moderne ones, the chieffe of which is Buchanan; and hereby he ſhall not only retain but improve his knowledge of Latine and hiſtory.

The Greek being diſmiſſed, he muſt ſtill practiſe in it, reading at leaſt ten or twelve verſes in the New Teſtament every day; otherwiſe he ſhall forget it as ſpeedily as he learned it. All this I ſuppoſe may be done to ſome degree of perfection, even though one proceed with

with a ſlow pace, again a boy arrive at twelve or thirteen years of age; and if the boy his memory be good, and his averſion to language not very ſtrong, upon the ſame account that I recommended the Greek, I ſould alſo adviſe him to be taught Hebrew, at leaſt ſo much as to read and expound with the help of a dictionary, and know the common grammaire; and this by an able maſter may be taught, allowing to it but ane hour a day, in a few moneths; but for Caldaic, Syriac, and Samaritane, though they vary little from the Hebrew, and ſo are eaſily underſtood, yet they are of no neceſſity, except the Caldaic; ſome portions of the Old Teſtament being in that language: and this having the ſame character and grammaire, will be a very eaſy work. But for Arabic, it is not to be meddled with, except the boy have a great ge-

nius

nius that way. Theſe three mother-languages, the Latine, Greek, and Hebrew, being thus acquired, muſt be preſerved by frequent and conſtant exerciſe: for to diſuſe a tongue, before one be a maſter in it, is to loſe it.

Theſe being thus acquired, the next ſtudy I ſould apply a boy to, would be the French, which will be of no difficulty to one who hath Latine, and is a language now moſt neceſſary to be known, ſince all learning is put in French: and even though parents intend their child ſhall travel, yet it will be fitt they at leaſt perfectly underſtand it ere they goe from home, whereby a great many moneths, wherein they muſt idly ſtay in France, ſhall be cutt off: and the beſt way to learne is quickly to begin a boy with a French ſervant.

This

This language being underſtood, Italian and Spaniſh will be very eaſy; though to one that intends not to travel theſe kingdoms, they are of no great uſe, ſince there be few books in theſe languages brought among us. Some there are indeed in Italian, but ſcarce any in Spaniſh. As for the Germane, it being no dialect of Latine, and a original language, it will be a hard taſk, and no way neceſſary; for almoſt all their books are written in Latine; and Latine and French will eaſily carry one through all the lower Germany, if not the upper too, and therefore there is no need to teach it.

And hitherto I have brought our boy through the harſheſt parts of education, and the moſt unpleaſant both to maſter and ſcholar; and at fourteen or fifteen yeares

yeares of age, I ſuppoſe him to be well ſeen in the neceſſary tongues, in hiſtory, and geography: and ſo as by our law he wears out of tutory, he alſo ſhall need a preceptor no more; the reſt of the work being more rational, and ſo to be performed by the governour, who is never ſo neceſſary as at this age.

And firſt I muſt condemne the applying youths to the ſtudy of philoſophy; whereas to judge of a hypotheſis of nature is one of the deepeſt thoughts can enter into the heart of a man, and ſo requires the greateſt maturity of ſpirit. But though ſome hints might be given of hypotheſes, yet to drive youths to poſitive aſſertions, and to make them tenaciouſly adhere to and defend theſe, is to overturn philoſophy; but to keep them many years at this, as if it were

the only learning, is the loſſe of youth, and the ruine of literature.

But to begin with the chieffe care; now is the time wherein the governour ſould with all diligence infuſe in the youth's mind, the true and ſolide principles of the Chriſtian religion; not ſo much as acquainting him, except by way of hiſtorical relation, with the janglings of divines and contravertiſts; but he ſould chieffly root in him the perſuaſion of theſe great fundamental verities, to preſerve him from the poiſon of Atheiſme; and for other matters, two principles ſould be deeply infixed in him; the one not to be curious or ſubtile in divine matters; nor to examine them by the querks of ſophyſtry; and the other not to be fondly nor ſuperſtitiouſly addicted to one's own perſuaſion, nor to cenſure or judge others who differ.

differ. How neceſſary it is to rivet theſe principles in youth, our preſent diſtractions doe ſufficiently prove. Theſe foundations being well laid, other ſuperſtructures may be ſlowly reared.

For theology books, I ſould adviſe none to be put in a youth's hand, but ſuch as give accounts of the plain and literal meaning of Scriptures, and therefore the governour ſould every day read with the youth conſiderable portions of Scripture, acquainting him with the ſeveral difficulties as they occurre, and with the ſolutions of them; and if the youth have any knowledge of criticiſmes it ſould make up one part of their diſcourſes, eſpecially on the Lord's Day, to unriddle to him knotty places of Scripture: and this is all for the ſcience of theology fitt to be taught, and indeed he

he who well underſtands Scripture, cannot chooſe but be a good theologue.

But at this age, piety is chiefly to be looked to; the youth muſt often hear from his governour ſerious diſcourſes of God, and the life to come, and be taught to love him and his ſon Jeſus Chriſt; he ſould therefore preſſe him to be ſerious in praier, and ſould often in ſecret pray with him; as alſo he ſould urge him to meditate often, and to review his life: he muſt alſo now ſtudy to perſuade him of the vanity of the world, and to undervalue all things without him; to poſſeſſe his mind with calm and tranquill thoughts; and thus ſould he be diligent to forme him in his moralls, to beat down all deſire or love of pleaſure, and to kindle in him a celſitude of mind, and a generous deſire of doing good to others. Solomon's Eccleſiaſtes

ſiaſtes muſt be often read to him; and the Stoicall philoſophy ſould be explained to him, and Epictetus ſould be carefully read to him. Theſe things ſould be frequently repeated, and illuſtrated, and made good, by hiſtorical inſtances, which doe alwaies affect youths more than bare reaſonings.

The vices now to be repreſſed are, love of money, ambition, much talk, a valuing one's ſelfe for their rank, title, friends, or parts; but chieffly raſh and undiſcreet cenſuring: and all theſe muſt be beaten downe by ſtrong reaſon often repeated. Nothing muſt now be carried by authority or violence; the youth muſt be treated, before others, with reſpect and kindnes, and not openly twitted or reproved for his faults: yea, it will make private admonitions to be the better received, if he diſcerne

in his governour a care to cover and excuſe his faults to others. He ſould be careſſed with great affection, eſpecially when he is reproved for his faults, that he may not only bear them well, but may be thereby engaged to love his governour, and to obſerve his precepts.

His governour had alſo need to look well to himſelfe; for in this age youths are moſt prying and cenſorious, and will diſcerne one's weaknes; and finding any are apt becauſe of it to contemne them, and diſregard what they ſay.

As for their learning, they ſould be made ſtill to continue in the practice of the tongues they have acquired, and for further improvement ſould get a general touch of moſt things.

I ſould begin with anatomy, as ane eaſy and uſefull piece of knowledge, not troubling the youth to get by heart the names of veins, arteries, nerves, and muſcules, but to make him underſtand the uſe, function, ſituation, figure, and dependance of the chieff parts of the body; and this will be neither a tedious nor ane unpleaſant work; eſpecially if wee be where wee may ſee diſſections. Yet good copper prints will compenſe in a good degree this want, if the youth have a nimble fancy.

Next I would teach him the nature of herbs and trees, with the waies of cultivating and nurſing them; and as this ſeems to have been intended by God for Adam his firſt taſk, ſo it is ane exercife ſo full of pleaſure, that I know not whether to call it a ſtudy or a recreation.

The governour ſould alſo acquaint him with the natural hiſtory, and the chieffe experiments that are of late made; and this is the beſt apparatus for philoſophy.

Next he ſould acquaint the youth with mathematicks; and to invite him to it, he ſould begin quickly to ſhow him ſome of the more pleaſant mechanical performances in mathematicks. That which is neceſſarily to be known to one that would ſtudy theſe ſciences is Euclid's Elements, at leaſt his firſt ſix books, arithmetick and trigonometry; and without one's underſtanding theſe, one may be a mechaniſt, but a mathematician ſhall he never be. For ſtereometry, algebra, and conic ſections, they require more ſubtlety and patience, than is to be expected from youth, neither are they of ſuch uſe.

For

For the ſubalternate ſciences of the mathematicks, it is neceſſary to give a youth a taſte of them. All the parts of geometry and aſtronomy he ſould know exactly, and be prompt in uſing and managing inſtruments. The theories of muſick, fortification, dioptricks, and the art of dialling, if the governour underſtand them well himſelfe, will be eaſily learned; but architecture and ſtatues are theſe which he muſt know as his fingers; they being ſo neceſſary to humane life; ſince all mechaniſme depends upon the force of motion; and in theſe there will be no difficulty. If the youth have a delight in problemes and theoremes, and be of ane active fancy, it will be good to hook him as much as can be to them; for this is by wiſe men judged a good advice for preſerving a ſtate quiet, to engage the

young nobility who have active ſpirits, to mathematical ſciences, which carrying their thoughts after them, will preſerve them from ambition, and medling with the ſtate. But in this moderation is to be obſerved, leaſt their brains be too much ſtretched with theſe curioſities.

After the mathematicks are thus explained to the youth, he ſould next be acquainted with the hypotheſes of philoſophy. But to this I would not allow ſo many moneths as we give yeeres; and the youth is only to be acquainted with the ſeveral ſects, and their chieffe grounds; but muſt not be byaſſed to any; but left at liberty to chuſe, in a riper age, what ſhall ſeem moſt ſutable to nature's operations, and not to poor pedantick ſophiſtry.

For logick, I ſee no uſe for it, except with a great deal of pains and induſtry to teach youths ſophiſtry, or pedantry at beſt; and ſince that triffling way is now no more uſed by the learned world, I know not why it ſould be taught; and at moſt a week would be the greateſt tyme I ſould allow for explaining the termes of it.

All diſputing about philoſophy I condemne; the perfection whereof when acquired, is to make a youth vainly ſubtile, and contentiouſly jangling, and may prove a meanne to ruine him as to all other things. Natural hiſtory therefore is all the philoſophy I would have inſiſted upon to youth; which that he may be the more delighted with, he muſt be furniſhed with ſuch tooles and inſtruments as may be needful to trying experiments. And thus may a youth

be bred till he be eighteen yeares of age: for all I have adviſed, if he have a wiſe and knowing governour, may be taught in a ſhort tyme.

As for his recreations, he ſould be accuſtomed to all manly ones, ſuch as hunting, hawking, ſhooting, archery, fiſhing, riding horſes, and the like; but it will be fitt his governour goe with him to theſe, and converſe much with him, no more as a boy but as a man. He ſould be alſo ſtudying to weanne him from all fondnes of theſe exerciſes, and teach him to uſe them only as recreations, not making them his work or delight.

For handling his armes, it is true the Romans begun their youth with this early: for at fourteen they laid aſide their pretexta or youthly garb, and gott

a ſhield given them; and ſo were trained up in feats of armes and mock fights. But I like better the cuſtome of the Carthaginians, who ſuffered not their youths to handle armes, till they were paſt twenty; and it feeds arrogance, and expoſeth them too much to contention, to begin them ſo ſoon with this.

As for making viſits, he ſould doe it but ſeldome; for frequency in this is the greateſt inlett to idlenes imaginable.

He ſould alſo be further improven in any of theſe pleaſant things he is inclined to; ſuch as muſick, mechanicks, or the like.

For correcting him, that muſt be no more thought upon; for now muſt he be governed by reaſon. But the beſt

way

way to make reprooffs goe deep into his heart, is in private to expreſſe great ſorrow to him for his faults: for this natively done muſt pierce him through, if he be not of a ſavage temper; and if he be of ane ingenuous nature, ſome tymes to give up with him, telling him that he is no more to be ſpoken to, will prick him very ſenſibly.

And ſo much of the way for managing a youth, till he be eighteen or nineteen yeeres of age; and after this age his governour ſhall lay downe that name, and converſe with him as his friend, and not as his pupill; whereby may be his directions ſhall be more regarded.

He muſt ſtill goe on with the chieffe care; improving him further in the underſtanding of divine matters and Scripture;

ture; and muſt be giving him clear and rationall accounts of his faith; that ſo he may not receive his beleefe as a mere traditionall matter, but taught to build his perſuaſions upon rationall foundations.

He muſt alſo teach him to be obſerving what diſcoveries of God appear in all his works and waies, thereby uſing him to ſerious reflexions of what events occurre; that by all things that emerge he learne to admire God: and this is the chieffe and higheſt part of our fellowſhip with the Father and his Son Jeſus Chriſt. He ſould alſo preſſe him much to devotion; about which at this age youths doe often become cool and ſlack. A humble reverence and love to God, ſould be carefully recommended; and he ſould be often remembered of his defects herein.

Next a noble generosity of mind sould be much preached to him; that he look not at mean or base things, such as riches, honours, or secular greatnes; but make vertue and noble goodnes his chieffe designe.

He must also infuse in him a love to his countrey, and duty to his prince; and that he abhorre broils and incendiaries; that he listenes not to any tatles against these in authority, especially of the king. To infix this temper deeply, in young nobility, may prove a notable mean to keep the countrey peaceable, loyall, and quiet; and to drive away factions, and base self seeking from grandees.

He must also recommend modesty much to him, and a hatred of lust and all impurity; and that the rather if he be robust and hot blooded.

But

But after and above all, he muſt give him many a lecture of humility and ſelf diſtruſt: for at this age begin youths to ſwell with a high opinion of themſelves, and a value of their own parts, joyned with a contempt of others; and this, if not overcome, will deface all the beauty of this fair ſuperſtructure. For I account ane opiniaſtrous and ſelfe willed youth almoſt quite loſt. He ſould therefore often be told what a poor thing man is; how little he knows or can doe; and how at beſt he is but one of God almightie his tools: as alſo how ſmall a matter learning is in itſelfe, how valuable ſoever it be, compared to other things; how few things wee know; how all our knowledge pierceth no deeper than the ſurface of things; how impoſſible it is for a youth to know how to governe himſelf. Theſe things muſt he hear upon both his ears.

And

And ſo much for his manners at this age.

The things he is to learne are, firſt, diſcretion, to know how to live in the world; how to converſe, to be ſilent, to chooſe friends, to find out peoples humours; and how to gain love, and the like. Theſe he muſt be well directed in; for now muſt he learne to be a man, and live among them. The Proverbs will doe well for this: and for humane writers, the beſt I know is the ſon of Sirach.

He muſt alſo be taught to ſpeak properly, and promptly: and for this cauſe, he ſould begin to write eſſaies upon every thing, to uſe himſelfe, while he is alone, to diſcourſe upon any ſubject; for this is the beſt way to ſmooth his ſtile, and to repleniſh his mind with

good

good thoughts and fancies. Now how neceſſary this is for all is eaſy to gueſſe, but chieffly for noblemen, who by ane elegant expreſſion ſhall become the more conſiderable both in parliament and counſell. Wee ſee the chieffe in all ſtates have been the greateſt orators, as all hiſtories aſſure us.

For ſtudy, if he retain and improve in what he hath acquired, I ſould burden him with no more: yet if he be of a compoſed mind, and moderate ſpirit, to look diſcreetly into chymiſtry, will be a huge addition to his other parts, and may oblige him to love home, and ſeek a retired life; which is alwaies the beſt choice; none being ever ſo fit for publicke affairs, as they who ſhun them, and ſeek privacy. But if he be of a hot brain, and forward in his acting, this will more prejudge

than

than profite him, and may intangle him ſo as to ruine his eſtate, and fill his head with doting fopperies. At this age therefore ſtudy ſould be uſed as a recreation.

But one's work ſould be to know the world; and therefore how retired ſoever I could wiſh a youth were kept, before this age, now ſould he be much abroad, and in all company; but chiefly among vertuous and generous perſons. His governour ſould goe often with him, to obſerve and admoniſh him, of what eſcapes he commits: but this muſt be told him privately, and with all kyndnes.

He ſould be allowed, according to the advice of Solomon, all innocent mirth and cheerfulneſs: but it is the better the leſſe he converſe with women; though

though to be ſometymes with the wiſe and excellent of that ſexe, be one of the greateſt helps for breeding.

He ſould be made to abhorre all affectation, either in his diſcourſe or behaviour; for alwaies that which is moſt natural goes beſt of. He ſould be taught to obſerve a right mediocrity, betwixt ſimple modeſty or rather timidity, and bluſtring and forward confidence. So much of a youth's breeding.

And now having brought him to the twenty firſt year of his age, wherein by our law he is declared a man, exempt from all inſpection of others, it is fit I alſo let him goe, and deliver him from the yoke of a governour. But as by our law till he be twenty five years, he hath it in his choice to revoke

what he did before he was twenty one years old, I ſhall therefore follow him with my advyce to that age: all therefore that hath been formerly taught him muſt he now begin to conſider; that he may both retain and improve thoſe documents which have been hitherto inſtilled in him, and make choice of thoſe matters on which he intends to beſtow his own ſtudy and labour. But chieffly I wiſh his advance in vertue and ſerioufnes; that he begin deeply to conſider for what end he came in to the world, and how he ought to demean himſelf in it: and for this effect he ſhall chuſe ſome noble and vertuous friends, by whoſe advice and direction he may frame his actions; avoiding the peſtiferous company of diſſolute perſons, and baſe flatterers. For a virtuous friend is, next to a wiſe governour, the greateſt bleſſing of humane

mane life. But how to choice and uſe ſuch is not my taſk at preſent.

The ſtudy next fitt for him, is the lawes and cuſtomes of his countrey: and without the knowledge of this, he is but a poor nobleman or countrey man. He muſt therefore acquaint himſelfe with the colledge of juſtice, and ſtudy to get ſome able lawyer to ſtay a vacation with him, for inſtructing him in the forms of law: for this is neceſſary both to the management of his private fortune, and to fit him for publicke employment, when he is called to it.

Next he muſt learne to underſtand his own affairs; not truſting them to chamberlaines or ſervants, but managing them himſelfe: and therefore parents, at this age, ſould acquaint their children with the ſtate of their affairs, and

commit to their care ſuch portions of their fortune as they may beſt ſpare; that thereby they may ſee what governement they have, and may know how to antidote their inclinations, if they be either too profuſe or too ſaving.

After this I would deſire him to ſtudy agriculture, and the waies of improving ground, and begin to keep nurſeries, and to incloſe ground: for this is both ane honeſt and profitable exerciſe, and full of pleaſure; which may alſo draw a man to love home; a neceſſary matter to young men.

He muſt alſo ſtudy the intereſt of his country; that he may conſider wherein it may be advantaged. And for this end he is to acquaint himſelfe with manufactories; that he may know what are wanting, which may be ſet up in the

the countrey; as alſo what better tools and waies are for managing theſe that be among us.

He ſhould alſo learne to manage his armes; but to train him a ſouldier, is to ſubvert from the foundations all the pains hath been beſtowed upon him. For a camp, unleſs he be under a vertuous commander, is a Sodom for a young man. To be able and reſolute for the defence of his countrey, is neceſſary for a perſon of quality: but to be a ſouldier of fortune, is both ane unvertuous and ungentlemany courſe of life.

Only politics he muſt not ſtudy; nor learne intrigues, except it be for mere information; for a young man is not capable of that diſcretion which is requiſite for the management of affairs. Though he may be perhaps ſufficiently

able to contrive and ſuggeſt good councells, yet there is a certain ſutleneſs, cloſenes, and leger de main requiſite in a ſtates man, which a young man cannot know how to practyſe. Yet I would have him much in the company of grave and wiſe men.

And hitherto I have adventured to ſett downe my thoughts of the manner of guiding children. Further I need not, nor ought not, to goe. I need not: for he who cannot manage himſelfe at twenty five is paſt help and hope, unleſſe God work mightily upon him. I ought not; becauſe wanting yet ſome moneths of twenty five, I ſould be groſsly impertinent to give direction how to behave in ane age, the experience whereof I have never had. And ſo farre have I adventured to treſpaſſe upon your leiſure and patience: but having

having ſeen ſo much of your goodnes, I know there is no need of manny words to beſpeak my pardon. Beſides I know even the bablings of friends are pleaſing. Excuſe the boldnes of this title to which I lay claime: and indeed the manny dear prooffs you have given of the true, though ill merited, friendſhip you bear me, makes me without ſcruple aſſure myſelfe I am ſo happy as to have ſome ſhare in your heart; which I have more reaſon to be pleaſed with than the Romans when ſtatues were erected for them in the capitole. Pardon, therefore, pardon, my generous and noble friend, the trouble this hath given you, and believe that it flows from one whoſe heart is yours, and who counts his thoughts and pen well employed, when they are exerciſed in any thing that relates to you: and believe me I ſhall ſollicite Heaven for no greater

bleſſing, in things of that nature, than to ſee all your dear (dear, becauſe they are yours) children, the worthy imitators, and true reſemblances of yourſelfe.

It will appear at firſt view, that I have ſent you rather a modell of what is to be wiſhed, than of what is practicable in educating youth; and that theſe are but chimereque ideas. But if you once hitt upon a wiſe governour, who is I confeſſe one of a thouſand, you ſhall ſee the difficulty and not the following of theſe precepts, is only chimerique, and that even the dulleſt, and moſt indocile boy may, by a cunning artiſan, be made a poliſhed man. I recommend you therefore in this, as in all your other concerns to the bleſſing and direction of the only wiſe God: which I pray may be the everlaſting portion of both yourſelfe and children. Adieu.

Ere

Ere I abſolutely diſmiſs theſe thoughts, I ſhall give you alſo my opinion of the ordinary way of breeding young gentlemen by ſending them to travel.

If the youth be bred for a court, and of a rank that he may probably be ſent an ambaſſador, or appointed to negociate forrein affairs, then it is neceſſary he travel: but otherwiſe I cannot ſee why one ſhall travell France and Italy, to learne to live in Scotland. All the good moſt can have in travell, is to look from them, and ſee manny ſundry faces and places; which as it is a poor ſatisfaction, carrying little or no profit with it, ſo it engages on ſtill to a further curioſity, of which there ſhall be no end. Further, he ſees manny men; but theſe are for moſt part only the canaille; ſuch as uſe ordinarys: or if he comes to know perſons of worth; theſe will treat him

him but as a ſtranger, and converſe with him in ſuch general purpoſes, as ſhall informe him but little. And ſince a traveller muſt not ſtay long in one place, he ſhall but begin to know them when he muſt leave them.

For learned men, except it be the airy vanity to ſay wee ſaw them, by reading their books wee can hear more from them, than wee may hope for, from their diſcourſe.

It is true great change and daily variety of company, doth rub off all ruſticity, and give a garb, and teach a good behaviour; and this is all moſt doe or can pretend to. But if a ſhort ſatisfaction, which is ſoon forgotten, or a garb which, not ſuiting with the humour of the countrey, muſt be laid aſide ere the the French clothes be worn out, deſerves

ſerves to be once ſet in competition againſt the almoſt certain haſards a traveller is expoſed to, let all wiſe men judge. And firſt, that peſt of atheiſme, which now rageth beyond ſea, is a haſard few eſcape; all the wits there counting it their glory, to turn the myſterys of faith, ſcriptures, and piety in ridicule. Some yeeres agoe there was a haſard of gentlemen their returning papiſts: but now wee may rather expect to get them home atheiſts; ſince there is, in this depraved compound of a man, a farre ſtronger byaſſe to atheiſme than to popery.

And as for a corruption of their manners, why ſould not that be looked upon as aſſured, among a people who have made their greateſt ſtudy, ane unmanly idoliſing of women, and where uncleanneſs is thought but a ſport; neither is a man

a man judged in faſhion if he keep not a courtiſan, and where the dialect of ſpeech is to ſweare with open mouth; and by all, even thoſe who are not atheiſts in principle, a ſenſe of God and piety is hiſſed at and forgotten.

I mention not the haſards from duellers and robbers, ſince by the king's ſeverity theſe are not now ſo frequent; neither ſhall I much conſider the impoveriſhing the kingdome, by carrying ſo much money beyond ſea; nor the ruine of eſtates occaſioned by travell: for theſe are conſiderations without my road. But there is one thing further conſiderable, that by travelling, and ſeeing fine and high things, they are made to loath and weary of home.

Upon all theſe accounts I exceedingly diſapproove young men their travelling.

Yet

Yet a perſon of a mature ſpirit, and ripe judgment, who is well confirmed in his religion, and hath a true ſenſe of piety and vertue, and is not of a light or gadding mind, but doth know what to obſerve and ſearch after, if he be well recommended, may after he is twenty one yeeres of age, with much advantage, ſpend a year or two abroad. For he may be made capable of larger and freer thoughts; and may learne to know more of the world and of mankind; as alſo he may ſee a great manny uſeful things, which our countrey doth not afford; and by ſeing even the fineſt things in the world, he may arrive at a more juſt underſtanding of what is beſt on earth, and ſo be taught to contemne it. And with the help of effectual recommendations (for complimenting ones are not worth carying) he may get the acquaintance of worthy and wiſe

perſons, who may prove kind and good directors to him. But what I ſay of travelling, I mean only of running beyond ſea; for ſince wee have not now a king or court in Scotland, it is very proper that the gentlemen be well acquainted with the court of England; though there be manny things there, that make me wiſh even a ſhort ſtay among them.

FINIS.